1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

344 old coverings are never removed. they have, in most of their squares,
352 eight, ten and twelves coverings, laid one upon the other.

"The squares are generally made to face the east, west, north and
344 south. The centre cabin, on the east side,[85] is always allotted to the
[554] beloved, or first men of the town, and is called the beloved seat. Three cabins, on the south side, belong to the most distinguished warriors; and those on the north side, to the second men, etc. The west side [86] is appropriated to hold the lumber apparatus used in cooking black-drink, war-physic, &c. On the post, or on a plank over each
[532 of the cabins, are painted the emblems of the family to whom it is
614] allotted, to wit: the buffalo family have the buffalo painted on their cabin; the bear has the bear, and so on.

"Up under the roofs of the houses are suspended a heterogeneous collection of emblems and trophies of peace and war, viz: eagles' feathers, swans' wings, wooden scalping knives, war-clubs, bundles of snake-root war-physic, baskets, etc.

[532] "Such posts and other timbers about the square as are smooth enough to admit of it, have a variety of rude paintings of warriors' heads with horns, horned rattlesnakes, horned alligators, etc.

[621 "Some of the squares in the red or war-towns, which have always
531] been governed by warriors, are called painted squares, having all the posts and smooth timber about them painted red, with white or black edges. This is considered a peculiar and very honorary mark of distinction. Some towns also have the privilege of a covered square, which is nothing more than a loose scaffolding of canes laid on poles over the whole of the area between the houses. Whence these privileges arose, I could never learn; and it is a doubt with me if they know themselves.

[574] "Travelling Indians, having no relations in the town, often sleep in the public square as they are passing on their journey. This is one of their ancient rites of hospitality. And poor old men and women, suffering for want of clothes, are entitled to sleep in the hot-houses of the town they live in, if they please.

"The square is the place for all public meetings, and the performance of all their principal warlike and religious ceremonies.

[714] "If a man dies in the town, the square is hung full of green boughs as tokens of mourning; and no black-drink is taken inside of it for four days.

"If a warrior or other Indian is killed from any town having a square, black-drink must be taken on the outside of the square; and every ceremony in its usual form is laid aside until satisfaction is had for the outrage.

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[85] This should read "west side" unless the square Swan is describing was different from all others except that of the Alabama.

[86] Or east side (?); see preceding note.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

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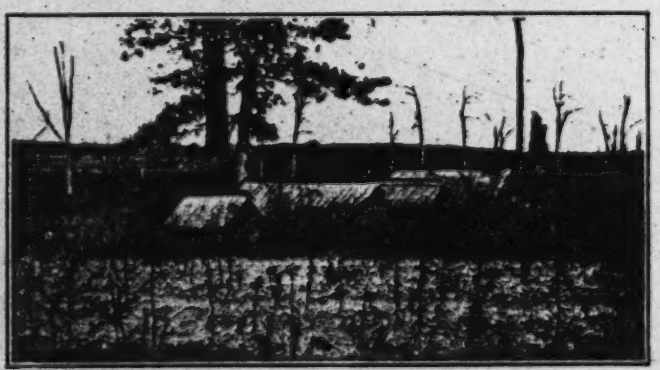

CREEK CHURCHES AND BURIALS

[facing p. 190]

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

181 562 [593] of relationship.[44] In the quotation given above he makes another blunder when he assumes that from the apparent indifference exhibited by an Indian couple when they meet after a long separation a constitutional "phlegmatic coldness and indifference" may be inferred. The self-restraint and seeming unconcern exhibited was simply a native custom from which nothing at all regarding the real feelings could be deduced. It may be added that the hard life of Indian women to which he refers was not usually considered hard by them but as the customary and essential, and it was in large measure but their share of a life which was harder all around than the lives of many civilized human beings. It was certainly not as hard as the lives of many of our sweatshop and mill operatives, and there is this to be said for it besides that it did not exist side by side with and thereby shame a theoretically lofty moral standard. On the other hand the "care and attention" which Creek women bestowed upon their men must be read in connection with the drastic regulations to which a widow was subjected.[44a] Collective virtues and vices are so closely bound up with economic conditions that it would be easy to show how both as they exist among Indians show to advantage or suffer in comparison with virtues and vices among ourselves. It is probably true also that white contact by putting an [177] end to intertribal warfare and to hunting, the chief occupations of the men in olden times, has shown up the division of labor between men and women with some disadvantage to the men, because the old traditions regarding division of labor have persisted into a period when a new arrangement is rendered necessary. This is not said with the idea of justifying Indian or European customs. Some of these were doubtless due to economic conditions which were indeed their sufficient excuse at one time. Many, too, may be perversions of customs which once had some reason for their existence though the perversions themselves have not and never had any such basis. In these cases history may furnish a palliation and an excuse but it can not give a justification, and the sooner such custom is abolished the better.

It is not just then to condemn the Creeks on account of some of their customs or to praise them overmuch on account of others. But, abstracting the customs themselves from the people, we may say that those of the Creeks were upon the whole on a distinctly higher level than the customs of most of the hunting tribes of American Indians and indeed than those of most of the agricultural tribes about them.

BURIAL

•764 In the accounts of burial customs, as well as in those of marriages, there are considerable differences, and here again it is evident that

[44] See p. 376. [44a] See pp. 383-384.

1 [i.e., Swan. -- Analyst]

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

764

the customs themselves were diverse. As usual, I place first what Adair has to say upon the subject, his account being one of the oldest. It probably contains the best exposition of the ancient rites among the Chickasaw. In these as in so many other matters the Chickasaw were nearer to the Creeks than to the related Choctaw.

After stating that the bones of those who had died at a distance from home were gathered and brought back and that in burying they separated them carefully from the remains of other people—by which he probably means not only other tribes but other clans of the same tribe—Adair continues as follows:

"When any of them die at a distance, if the company be not driven and pursued by the enemy, they place the corpse on a scaffold, covered with notched logs to secure it from being torn by wild beasts, or fowl of prey; when they imagine the flesh is consumed, and the bones are thoroughly dried, they return to the place, bring them home, and inter them in a very solemn manner. They will not associate with us, when we are burying any of our people, who die in their land; and they are unwilling we should join with them while they are performing this kindred duty to theirs. Upon which account, though I have lived among them in the raging time of the small-pox, even of the confluent sort, I never saw but one buried, who was a great favourite of the English, and chieftain of *Ooeasa* as formerly described.

"The Indians use the same ceremonies to the bones of their dead, as if they were covered with their former skin, flesh, and ligaments. It is but a few days since I saw some return with the bones of nine of their people, who had been two months before killed by the enemy. They were tied in white deer-skins, separately; and when carried by the door of one of the houses of their family, they were laid down opposite to it, till the female relations convened, with flowing hair, and wept over them about half an hour. Then they carried them home to their friendly magazines of mortality, wept over them again, and then buried them with the usual solemnities; putting their valuable effects, and as I am informed, other convenient things in along with them, to be of service to them in the next state. The chieftain carried twelve short sticks tied together, in the form of a quadrangle; so that each square consisted of three. The sticks were only peeled, without any paintings; but there were swans feathers tied to each corner, and . . . they called that frame, *Tereek'pe tobeh*,[46] 'a white circle,' and placed it over the door, while the women were weeping over the bones. . . .

"When a warrior dies a natural death (which seldom happens) the war-drums, musical instruments, and all other kinds of diversion, are

[46] Byington gives *shikyi* as an ancient word meaning "shield" and distinct from the word for circle. *Tobli* is "white."

l: Swanton E-5 (1911-12)1928 NNIl Creek NNIl

•764 laid aside for the space of three days and nights. . . . [And whether the deceased is a warrior or not] "they wash and anoint the corpse, and soon bring it out of doors for fear of pollution; then they place it opposite to the door, on the skins of wild beasts, in a sitting posture, as looking into the door of the winter house, westward, sufficiently supported with all his movable goods; after a short eulogium, and space of mourning, they carry him three times around the house in which he is to be interred, stopping half a minute each time, at the place where they began the circle, while the religious man of the deceased person's family, who goes before the hearse, says each time, *Yàh*, short with a bass voice, and then invokes in a tenor key, *Yo*, which at the same time is likewise sung by all the procession, as long as one breath allows. Again, he strikes up, on a sharp treble key, the fœminine note, *He*, which in like manner, is taken up and continued by the rest: then all of them suddenly strike off the solemn chorus, and sacred invocation, by saying in a low key, *Wàh*. . . . This is the method in which they performed the funeral rites of the chieftain before referred to; during which time, a great many of the traders were present, as our company was agreeable at the interment of our declared friend and patron. . . .

"When they celebrated these funeral rites of the above chieftain they laid the corpse in his tomb, in a sitting posture, with his face towards the east,[49] his head anointed with bear's oil, and his face painted red, but not streaked with black, because that is a constant emblem of war and death; he was drest in his finest apparel, having his gun and pouch, and trusty hiccory bow, with a young panther's skin, full of arrows, along side of him, and every other useful thing he had been possessed of,—that when he rises again, they may serve him in that tract of land which pleased him best before he went to take his long sleep. His tomb was firm and clean inside. They covered it with thick logs, so as to bear several tiers of cypress bark, and such a quantity of clay as would confine the putrid smell, and be on a level with the rest of the floor. They often sleep over those tombs; which, with the loud wailing of the women at the dusk of the evening, and dawn of the day, on benches close by the tombs, must awake the memory of their relations very often; and if they were killed by an enemy, it helps to irritate and set on such revengeful tempers to retaliate blood for blood. . . .

"These rude Americans . . . imagine if any of us were buried in the domestic tombs of their kindred, without being adopted, it would be very criminal in them to allow it; and that our spirits would haunt the eaves of the houses at night, and cause several misfortunes to their family. . . .

[49] In later times, when the body was buried at full length, the head was consequently toward the west. This seems to have been the custom of most of the Southeastern Indians.

1: Swanton E-5 (1911-12) 1928 NN11 Creek NN11

"To perpetuate the memory of any remarkable warriors killed in the woods, I must here observe, that every Indian traveller as he passes that way throws a stone on the place, according as he likes or dislikes the occasion, or manner of the death of the deceased. 764.

"In the woods we often see innumerable heaps of small stones in those places, where according to tradition some of their distinguished people were either killed, or buried, till the bones could be gathered; there they add Pelion to Ossa, still increasing each heap, as a lasting monument, and honor to them, and an incentive to great actions. . . .

"The Indians place those heaps of stones where there are no dividings of the roads, nor the least trace of any road. And they then observe no kind of religious ceremony, but raise those heaps merely to do honor to their dead, and incite the living to the pursuit of virtue. . . .

"To prevent pollution, when the sick person is past hope of recovery, they dig a grave, prepare the tomb, anoint his hair, and paint his face; and when his breath ceases, they hasten the remaining funeral preparations, and soon bury the corpse. One of a different family will never, or very rarely, pollute himself for a stranger; though when living, he would cheerfully hazard his life for his safety; the relations, who become unclean by performing the funeral duties, must live apart from the clean for several days, and be cleansed by some of their religious order, who chiefly apply the button-snakeroot for their purification, as formerly described: when they purify themselves by ablution. After three days, the funeral assistants may convene at the town-house, and follow their usual diversions. But the relations live recluse for a long time, mourning the dead. . . .

"The modern Indians bury all their movable riches, according to the custom of the ancient Peruvians and Mexicans, insomuch, that the grave is heir of all. . . .

"Notwithstanding . . . they never give them the least disturbance; even a blood-thirsty enemy will not despoil nor disturb the dead. The grave proves an asylum, and a sure place of rest to the sleeping person, till at some certain time, according to their opinion, he rises again to inherit his favorite place,—unless the covetous, or curious hand of some foreigner, should break through his sacred bounds."[10]

Adair cites an instance of reform, however, in the case of Malahche, chief of Coweta, and a long-standing friend of the whites, who left all of his property to his relations instead of allowing it to be buried with his corpse.[11] [428]

In another place Adair says that—"When any of their relations die, they immediately fire off several guns, by one, two, and three at

[10] Adair, Hist. Am. Inds., pp. 176-181. [11] Ibid., p. 178.

1. Swanton E-5 (1911-12)1928 NN11 Creek NN11

764 a time, for fear of being plagued with the last troublesome neighbors [the souls of the departed]: all the adjacent towns also on the occasion, whoop and halloo at night; for they reckon, this offensive noise sends off the ghosts to their proper fixed place, till they return at some certain time, to repossess their beloved tract of land, and enjoy their terrestrial paradise." [51]

In still another place he notes that immediately after anyone had died the father or a brother of the deceased took a live firebrand, brandished it two or three times about his head with lamenting words, dipped it into the water with his right hand and let it sink down.[53]

Romans states that—

"The dead are buried in a sitting posture, and they are furnished with a musket, powder and ball, a hatchet, pipe, some tobacco, a club, a bow and arrows, a looking glass, some vermillion and other trinkets, in order to come well provided in the world of spirits." [54]

Pope says that the articles buried with the deceased included, besides inanimate objects, "horses, cows, hogs, and dogs," and he cites the case of a girl with whose corpse a favorite pig was buried.[55]

It seems improbable that large animals like horses and cows should be disposed of in such a manner, yet Hitchcock supports Pope's statement in the matter of horses and dogs.[55a]

Bartram's account perhaps applies to a period when the custom of burying things with the deceased had begun to decline. He says:

"The Muscogulgees bury their deceased in the earth. They dig a four-square deep pit under the cabin or couch which the deceased lay on, in his house, lining the grave with cypress bark, where they place the corpse in a sitting posture, as if it were alive; depositing with him his gun, tomahawk, pipe, and such other matters as he had the greatest value for in his life time. His eldest wife, or the queen dowager, has the second choice of his possessions, and the remaining effects are divided amongst his other wives and children." [56]

The Creek burial is thus described by Swan:

"When one of a family dies, the relations bury the corpse about four feet deep, in a round hole dug directly under the cabin or rock whereon he died. The corpse is placed in the hole in a sitting posture, with a blanket wrapped about it, and the legs bent under it and tied together. If a warrior, he is painted, and his pipe, ornaments, and warlike appendages are deposited with him. The grave is then covered with canes tied to a hoop round the top of the hole, and then a firm layer of clay, sufficient to support the weight of a man. The relations howl loudly and mourn publicly for four days.

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[51] Adair, Hist. Am. Inds., p. 36.
[52] Ibid., p. 405.
[53] Romans, Nat. Hist. E. and W. Fla., pp. 88-89.
[54] Pope, Tour, p. 58.
[55] See p. 396.
[55a] Bartram, Travels, pp. 513-514.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

764

If the deceased has been a man of eminent character, the family immediately remove from the house in which he is buried, and erect a new one, with a belief that where the bones of their dead are deposited, the place is always attended by 'goblins and chimeras dire.'" [87]

Elsewhere he says:

"If a man dies in the town the square is hung full of green boughs as tokens of mourning; and no black-drink is taken inside of it for four days.

"If a warrior or other Indian is killed from any town having a square, black-drink must be taken on the outside of the square; and every ceremony in its usual form is laid aside until satisfaction is had for the outrage." [88]

Hitchcock's notes shed new light upon the subject:

"The custom of firing four guns, one at each corner of a grave, has for its object to send the spirit of the deceased off. This custom is still prevalent.

"At a burial everything of the nature of personal property is buried with the body of the deceased. Formerly horses were killed and buried, a dog, and the like. The clothing is still buried with the dead. The dead have no shoes or moccasins on, but are buried in stockings or barefooted. Their friends don't wish to hear them walking about. The face of the dead is painted red and black, ear bobs are put on, etc., and their friends frequently throw tokens into the grave. The dead are buried with a handkerchief in each hand. If a man dies from drunkenness, a bottle of whiskey is buried with him, as they say that, dying from liquor, he will want a dram when he awakes in the other world.

"The male and female friends of the dead, meet for four successive mornings after the burial and cry. When a chief dies his friends take the black drink eight successive mornings and live on gruel or white sofkee made without salt. All those who are engaged in the burial of a dead body are obligated to waah their hands in the same bucket of water before they touch anything. They think that to touch a child or anything a child eats from before purification will make the child sickly. It is a common belief that only the relations of the dead must bury the dead and that if any other person, not a relative, touches a dead body that person will be the next to die. In consequence of this, when sickness prevailed to a great extent and great numbers died in 1837 and 1838 many were not buried, but their bones yet whiten upon the surface of the ground in various parts of the nation." [89]

[87] Swan, in Schoolcraft, Ind. Tribes, vol. v, p. 270. [88] Ibid., p. 268. [89] Hitchcock, Ms. notes.

1: Swanton E-5 (1911-12)1928 NNIl Creek NNIl

He does not speak of the grave as situated under the house floor in the above account but in another place he indicates that, if it were not then the custom to place it there, it had been such only a short time before.

"Mr. Chapman told me at the North Fork that there were not more than 300 remaining of Black Dirt's party of Seminoles, about 200 having died. 'There are two under that bed,' said he, pointing to the bed where I had slept the night preceding. I looked toward the bed, when he added 'and one under our feet' (just in front of the fire place). When Black Dirt first came to this country [by the Canadian in Oklahoma] from Florida in 1836 he settled on the North Fork and occupied the house we were then in and, it seems, had buried some of his family or friends under it. That was the friendly part of the Seminoles who separated from the hostiles in 1835 on the death (murder) of Charley Emathla, who was killed by the hostiles for consenting to emigrate."[80]

Following is Doctor Speck's account of the burial rites in use among the Tuskegee Creeks:

"The body, as soon as the soul, residing in the heart, has left it, is treated as follows: The male members of the family take their guns and go outside of the house and there fire them off to make known the death to the rest of the village. The friends and relatives then assemble at the house and spend some time in mourning and expressing grief. No one, however, cares to touch the corpse in fear of evil consequences. It is said that during an epidemic some time ago there was such difficulty in getting persons to dispose of the dead that the bodies lay around the village unburied until the people had to leave. Only persons who have been properly fortified by magic rituals dare handle the body.

"The corpse is then carried to the burying ground, where a grave has been dug, and lowered in. Some relative then discharges a rifle toward the four cardinal points. Slabs of elm-bark are put over the body, and as soon as the earth is thrown in they clap their hands and shout and laugh. Coffee is put in a cup over the left shoulder and clothes are laid along the side of the body. The fresh earth dug from the grave is believed to produce sickness in the form of rheumatism in the person who steps on it. A small house, either of logs or of boards, is then constructed over the grave. A fire is kindled at the head of the grave and tended for four days by the relatives until the soul is believed to have reached the passage to the sky. As soon as they reach home after the interment the members of the family put some powdered ginseng, or white root, into a cup and blow it around the house and yard to keep the spirit of the dead from returning. Formerly horses were killed at the grave in order that their spirits might carry the soul toward the spirit land.

[80] Hitchcock, MS. notes.

1: Swanton . E-5 (1911-12)1928 NN11 Creek NN11

764

"The fire, which was always burning in the house, was allowed to go out when a death occurred, so when the mortuary rites were concluded a new fire was kindled with a ceremony and song called tû' tkamodjása ingasûpid, 'fire new its cooling.' "[a]

Jackson Lewis told me that in Alabama, where he was born, burial inside the house was usual. The grave was dug in one corner flush with the wall, for there were then no floors, and after the body had been placed within, they raised a little house over it, 2½ or 3 feet high, and covered it with split plank laid close together. They daubed the sides and top with a thick coating of clay and used the grave as a bed. But before doing so they made some medicine and sprinkled the walls, the ceiling, and in fact the entire house with it in order to counteract any evil influences that might emanate from the body. Jackson Lewis's own father, who had been killed by a white man in the old country, was cared for in this manner. After moving to Oklahoma the Creeks buried mostly away from the houses. The body was drawn up and placed in a sitting posture facing the east, because that quarter is associated with the renewal of life. The grave was lined with split planks, and a rug, or else some cloth, was laid on the bottom. The man who dug the grave and handled the body had been provided with a medicine made of four herbs—horsemint, maremint, spicewood, and everlasting—and he anointed himself with this from time to time. After they had placed the body in the grave each of those present brought a handful of earth and threw it in. Then, at the direction of the man who had charge of the ceremony, all marched down to the creek and plunged under water four times, after which they rubbed medicine on their bodies. No food was placed by the body, only certain articles of which the deceased had been very fond. A fire was lighted near by and kept burning for four days, because, as one informant explained, the ghost of a dead man stays about for that length of time. When his soul was supposed to be taking its departure from his body guns were discharged. The ceremony of throwing earth on the corpse was also related by a Cherokee Indian as a custom of his people, and it may have been introduced by the whites, although the man who gave me most of the above information was advanced in years and well up in the old customs of his people. The Cherokee Indian just mentioned was present once at the burial of a Creek woman, and he says that all sorts of things were inhumed with the body, including nice dresses and the varieties of food that she liked best. When the first earth was being put in they added some live coals. Then the body was covered over completely, and the medicine man blew into a pot of medicine in which everyone present washed his or her face and hands, sprinkling some over the clothing. The medicine man

[a] Speck in Mem. Am. Anth. Assn., vol. 2, pp. 118, 119.]

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

764 also had all of them drink a little of it. The mention of food is in disagreement with what I was told by others, and no one else seemed to know about the live coals. The doctor, however, was a Natchez, and the customs observed may have been in part Natchez customs. A little structure of logs laid lengthwise and surmounted by a shingled roof was built in later times over each grave, and made just large enough to cover it (pl. 1, *c*). A half mile south of Seminole, Okla., I saw a grave in which slabs of stone took the place of wood. Eakins says that "The ages of deceased persons or number of scalps taken by them, or war-parties which they have headed, are recorded on their grave posts by this system of strokes,"[a] meaning single strokes for units and crosses for tens. This recording of ages can have been only in very late times, if at all, as they were generally ignorant of these. During the period of mourning the relatives of the deceased painted their faces black all over. Unlike the custom in many tribes, the name of the deceased could be mentioned, but he was always referred to in the plural as "they."

From Sonak hadjo, chief of the Mikasuki, I obtained the following information which is of particular importance because there is evidence that the Mikasuki are a branch of the Chiaha Indians and through them related to the ancient Yamasee and the Indians of the Georgia coast.

In very old times when a Mikasuki died they took his body to a forked tree and laid it in the fork face down and head to the west. They burned his property. Later they left it by his body instead. Before the Civil War, however, they changed the custom of burying. They then laid down some split logs, placed the body upon these, and arranged other split logs at the sides and over the top. Then they set up a couple of logs at each end in the form of a St. Andrew's cross, laid another log upon the crotches, and along each side placed a row of short logs, with their upper ends resting on the long log. A number of persons prepared this grave, working at night, and they laid the body in it. After they had gotten through and had returned to the house from which the body had been taken a pot of medicine was prepared, the medicine man blew into it, and they then had to drink this and vomit it up. After that they could eat. The persons who performed this service were taken from several different clans.

A fire was formerly built at the head of the grave, and it was kept up for four days. At the end of that time the fire was put out in the house where the man had died and a new one was built. Before the Civil War, if a man had a horse that he loved very much, they shot it close to his grave; they also broke his favorite gun on a tree and threw the pieces by the body. The same thing would be done to the leg-rattles of a woman, and they also burned up her property.

[a] Schoolcraft, Ind. Tribes, vol. 1, p. 278.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

After the Civil War they began to bury in the ground, lining the grave with split logs and also covering it with them. Then, too, only about four persons did the work. While they were so employed they had their faces painted red, and this paint was called tisi'. For the space of four months after the duty had been accomplished they had to eat apart out of a separate dish. If they belonged to different houses each man had his own dish. If the burial was in winter they hoed away the grass, leaves, branches, etc., from the grave so that the grave house would not be burned. 764

Before the Civil War there was a chief of the Mikasuki named Kapitca miko (Mikasuki Kapitc miki). When he died they laid his body away, south of Wetumka, in the old manner, without digging a grave. Afterward the Negro slaves went there and piled a great quantity of stones above it. Sonak hadjo himself saw it in that place after the war. This was not a regular custom, but the Indians did it at that time because they had Negro slaves to command and because they thought a great deal of that chief. [567]

"While the Yamacraw Indians were in England with Tomochichi one of their number died and was buried by his companions in the ground, strapped between two boards." [63]

Bossu has the following regarding the burial customs of the Alabama in the middle of the eighteenth century:

"The Allibamons bury their dead in a sitting position; in order to justify this usage they say that the man is upright, and has his head turned toward the heaven his dwelling, and that it is for this reason that they bury their fellowmen in this attitude; they give him a calumet and tobacco to smoke in order that he may make peace with the people of the other world; if he is a warrior he is buried with his arms, which are a gun, powder, and balls, a quiver provided with arrows, a bow, a casse-tête, whether a wooden club or a hatchet, and moreover a mirror, and some vermilion with which to make his toilet in the world of souls.

"When a man kills himself whether from despair or in sickness, he is deprived of burial, and thrown into the river, because he is then considered a coward." [64] [762]

In another place he speaks of the mourning on account of a war chief in the following terms:

"When a great war chief of the nation dies the mourning consists in refraining from painting oneself and bathing; the men daub the whole of their bodies with soot which they dilute with bear's oil; in a word they renounce all kinds of diversions." [65]

As the southern Indian world of the dead was overhead Bossu's explanation of their reason for burying the body sitting up probably

[63] Jones, Antiquities of the Southern Indians, p. 185.
[64] Bossu, Nouv. Voy., vol. II, pp. 49-50.
[65] Ibid., pp. 49-41.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

764 involves one real aboriginal explanation of the custom. His account of the treatment accorded the body of a suicide I have seen nowhere else.

The Alabama now living in Texas give the following account of their old burial customs:

Nowadays several persons dig a grave, but in former times a single old man performed the office. While he was at work upon it he ate by himself, for it was thought that anyone who ate with him would fall sick. He did not smoke, and, no matter how hot the sun was, he drank no water. Anciently the body was bundled tightly together, wrapped about, and placed upon a board which was then sunk into the earth, head to the east, so that when his spirit got up it would be in the right position to start on the spirit trail westward.[66] A framework of poles was afterwards put all about the grave. Afterwards the gravedigger washed his clothes, took some of the button-snake root, and vomited. Then he could eat, and the relatives of the deceased gave him a horse in payment. Those who attended to burials in later times must duck all over in the creek four times no matter how cold the weather. My informant had done this when ice was on the water and the snow flying, and he almost fainted from the cold. Blankets were put under the head of the corpse as a pillow and a butcher knife in his hand with which to fight off an eagle supposed to infest the trail of the dead. For four days the wife or husband and the children and near relatives visited the grave every morning before breakfast and every evening before supper, and at their evening visits they lighted a fire at the head. After each of these visits they went to a stream, bathed all over, and washed their clothing before they ate. For four days they must eat no food that contained salt, and during the same period they remained quiet and made no noise. Not only the family but all of the people abstained from playing ball then, though they might do some hunting.

Although the later accounts do not mention the custom of discharging a gun the moment a death took place, it appears from Gregg that it was maintained until after the Creeks had removed west.[67]

[845] Among all of the Creek tribes a miscarriage, a stillborn child, or a very young child was laid away in a hollow tree where it was nicely ceiled in. Otherwise it was thought that there would be a drought, that a pestilence would break out, or that deaths from other causes would occur.

The Diurnal Cycle

512 805 Adair has the following regarding divisions of the day recognized among the Chickasaw, with which those of the Creeks were practically identical:

[66] This means that the body was laid flat on its back. The orientation must have been different from that common among the Creeks generally.

[67] Gregg, Commerce of the Prairies, in Early Western Travels, vol. XX, p. 316.